DOCUMENT RESUME

ED 143 733 UD 017 293

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TITLE A Cross-Cultural Triad Training Model for Counselors.
PUB DATE [77]
NOTE 40p.; Not available in hard copy due to author's restriction
AVAILABLE FROM Paul Pederson, 717 E. River Rd., Minneapolis, Minn. 55455 ($1.00 & postage)

EDRS PRICE MF-$0.83 Plus Postage. HC Not Available from EDRS.
DESCRIPTORS Chinese Americans; Conceptual Schemes; Counseling Services; Counselors; *Counselor Training; *Cultural Background; *Cultural Factors; Group Relations; *Interviews; *Models; Race Relations; Sex Role; Sexuality; *Training Techniques

ABSTRACT

This document presents four student-made transcripts of a videotaped, simulated, cross-cultural interview used to describe a training model. This triad model is composed of three persons; the counselor, the client, and a third person from the client's culture who is asked to become the problem in the simulated cross-cultural counseling interview. The third person acts as anti-counselor, since the problem's success depends on the counselor's failure. The model makes several assumptions about the problem: 1) the problem is seen as both good and bad, 2) the problem is complex like a personality, 3) the problem is active, 4) the problem is concrete, and 5) the problem is partly cultural. The interviews deal with sexual mores, sex relations, Chinese culture, and race relations. (Author/AM)

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A CROSS-CULTURAL TRIAD*

TRAINING MODEL FOR COUNSELORS

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12-20-76

Cultures like individuals are different from one another. WHAT are the specific ways that cultural differences shape a counseling relationship? How can counselors evaluate their own culture bias? How do problems vary from one culture to another? Is counseling itself so much a product of our society that this form of helping intervention is itself culturally encapsulated? While culture bias in mental health has received much attention, very few attempts have been made to train counselors in cross-cultural sensitivity. In fact, there is some evidence that professional training may indeed be reinforcing culturally biased viewpoints in counseling. The constructs of healthy and normal, which guide the delivery of mental health services, are not shared by all persons from every culture and may betray the culturally encapsulated counselor to become a tool of his or her own dominant political, social or economic values.

The training model described in this transcript of a videotaped, simulated, cross-cultural interview developed out of work with international students in Asia and at the University of Minnesota. I became aware of the more obvious ways culture influences the problem, the solution, and the appropriate counselor intervention. The more difference between myself and the client, the more likely that we would misunderstand one another. The key to understanding cross-cultural counseling seemed to lie in knowing more about the problem. What then if we were to take a third person from the client's culture and ask that person to become the problem in a simulated cross-cultural counseling interview?

This third person takes the role of an "anti-counselor," since the problem's success depends on the counselor's failure. The third person is similar to the alter ego of psychodrama except that the anti-counselor is not neutral and is deliberately subversive in attempting to make the counseling interview fail. The counselor therefore is pulling in one direction, presumably toward a solution, while the anti-counselor is pulling in exactly the opposite direction, toward maintaining the problem. The client chooses which alternative, the counselor or the anti-counselor, offers the most meaningful answer. A counselor-client coalition against the problem or anti-counselor becomes the vehicle of effective counseling while ineffective counseling results in a client-problem coalition which isolates the counselor.

The triad model makes several assumptions about the problem which become clear in the videotapes. (1) The problem is seen as both good and bad, especially from the client's point of view, and not simply bad. Each problem has rewarding as well as punishing features, which is what defines it as a problem. (2) The problem is complex like a personality and not simply that the client drinks too much, gets low grades, is homesick or some other complaint. (3) The problem is

active, drawing its identity from the client and the client's total environment, and not passively accepting. In the struggle toward a solution, the problem sometimes resembles a personified enemy with a secret strategy of its own. (4) The problem is concrete and not abstract, able to speak for itself and defined by its own threats and promises. (5) The problem is partly cultural, with a third person from the client's culture more likely to know more about the problem than a counselor from some other culture.

What are the benefits of using this model? The triad training model has been used for the last three years in several hundred groups of counselors throughout the United States. Persons who have used the model report that they are better able to articulate the problem after a series of cross-cultural interviews with the client/anti-counselor teams. The client's problem, as I see it from my own cultural viewpoint, is almost certain to be different from the way that problem is viewed from within the client's culture. Participants also reported increased skill in anticipating the resistance to counseling persons from other cultures. Otherwise, counselors may complete a cross-cultural interview knowing they failed but never knowing why they failed. Immediate feedback from the anti-counselor confronts the counselors with their mistakes even before the counselor has finished his poorly chosen statement. Other recent research indicates statistically significant growth on the three Carkhuff scales of Empathy, Respect and Congruence as well as the Gordon seven level measure of understanding affect. There are indications that participants in the counselor role become less defensive after training and less threatened by working with clients from other cultures. Finally, there is evidence that participants' real and ideal view of themselves as counselors becomes more congruent after training.

The four triad interview transcripts youwill read in this paper were made by students and faculty at the University of Minnesota. Although most of the participants were previously acquainted with the model, the participants were assembled into triads with barely fifteen minutes to assign roles of client, counselor or anti-counselor, and to select a problem for the simulated counseling interview. The triads were composed so that the client and anti-counselor were as culturally similar as possible while the counselor was as culturally different from the other two participants as possible. The counselor was instructed to do the best possible job of counseling the client. The client was instructed to be objective and to be accepting of help from either the counselor or anti-counselor. The anti-counselor was instructed to use his cultural similarity with the client in preserving the problem and diminishing the counselor's effectiveness. While the anti-counselor is attacking the counselor to prevent a client-counselor coalition, he is also modeling positive behaviors in

strengthening the client anti-counselor coalition. The three participants were allowed to speak directly to one another, although counselors tended to ignore anti-counselors, and develop their own strategy to achieve their goals. The counselor was encouraged to use feedback from the anti-counselor to modify his counseling behavior while the anti-counselor was encouraged to use counselor errors to discredit the counselor.

In the first interview a White, male graduate student in Counseling interviews a Black, female student with a Black, male student as anti-counselor. Notice how the anti-counselor builds on his cultural similarity to the client by restating and re-interpreting messages from the counselor to make them appear hostile and lacking in perception. Notice how the counselor, under attack, tended to respond defensively in statements obviously incongruent with his feelings. While the anti-counselor proceeded in an aggressive mode, the counselor responded in a more passively polite style which gradually eroded the client's confidence in the counselor. At the end of the interview, the anti-counselor is in complete control of the relationship.

Credits: "Many Blacks Have the Same Problem"
Robert Moran, Counselor
Terri Johnson, Client
Ted Thompson, Anti-Counselor

Counselor: Hi, I'm Bob Moran. I work in the Student Council Bureau.
Anti-counselor: Hi.
Client: My name is Terry Johnson. I'm the counselee.
Counselor: You're the counselee, are you Terry?
Anti-counselor: My name is Ted Thompson. I'm the problem.
Counselor: Hi, Ted. Pleased to meet you.

Client: Okay, my problem is that I don't seem to be able to trust the White people here on campus. Being Black I seem to have sort of a problem with this sort of thing and I don't know what to do about it and somebody recommended you. Said that you were a good counselor so I decided to come, and get some help from you.

Counselor: Do you have any problems relating to the Black students on campus, Terry?

Client: No, not really. You know there are people everywhere. Some you don't like, some you do like.

Anti-counselor: It's kind of like you got more in common with them.

Client: Yeah. They know my mind, they know how I work, how I talk.

Counselor: But it's the White students that you have difficulty relating to.

Client: Yeah, in some ways you know. Like I am a CIA major and a lot of times most of the classes are a lot of White kids, there aren't that many Black kids on campus. And not in GC, General College, you know, so the ones I do know I have to go elsewhere to meet them, talk to them and stuff.

Counselor: Is it White gals you have problem relating to and White guys or . . . ?

Client: Well, . . .

Anti-counselor: Right now, the question is can you relate to him? (pause) Yeah, what are you doing here?

Client: Well, um . . . you got a good question there. I mean . . .

Counselor: Do you have difficulty relating to me now. I'm White, you're Black . . .

Anti-counselor: Remember all things that happen when White folks deal with Black folks.

Client: One thing about White males, you know, that there is a lot of trouble. Being a Black girl myself, a lot of White males get funny ideas about Black girls.

Anti-counselor: Thats right.

Counselor: What kind of ideas?

Client: Well um . . . they go through life thinkin' that we're somewhat lower than White women because, you know, there is this great big thing about Black sexuality.

Counselor: Um . . .

Client: You know, how much sexier we are, how much more we enjoy it.

Anti-counselor: You are easier to . . .

Counselor: How do you feel in terms of our relationship now? You came here and we have been talking for about 2-3 minutes. How do you feel about the way we've been talking?

Client: Well you haven't helped me for one thing. I mean you just . . .

Anti-counselor: Do you think he can help you?

Client: I don't know.

Anti-counselor: What makes him different than anybody else?

Counselor: Do you feel uncomfortable with me?

Client: Um, not now, not yet.

Counselor: I um . . . I ah . . . (pause) I don't feel any discomfort with you at all.

Client: Oh, well, cuz I'm a friendly person I suppose. (laugh)

Anti-counselor: Remember how White folks like to tell you things that sound good so they can get on the good side of you, for a little while. (pause)

Client: I do have some White friends you know . . . I guess, you can call them.

Anti-counselor: We never like to put everyone in one bag.

Client: No, like I try to think of myself as being pretty open-minded about things.

Counselor: Ummmmmmm . . .

Client: But its like, I try to be open-minded but then people (laugh) I can't really . . . close their minds but they get kinda entzy . . .

Counselor: What kinds of things do they do that make you feel that that's what they're doing?

Client: Well, there's a whole thing about, you know, sometimes like in theatre classes and some kid will say something in an "Aunt Jemina" or a "Step-and-fetch-it" voice, . . . And the thing is they don't expect me to get upset about it, you know, its all in theatre and somehow I end up being the brunt of a joke.

Counselor: You feel that . . .

Anti-counselor: Why don't you ask if he has ever laughed at any of those jokes like that.

Client: Have you?

Counselor: Have I what?

Client: Ever laughed at a Black joke or whatever.

Counselor: I'm sure that I have . . . Yeah.

Anti-counselor: Watch out.

Counselor: Have you ever laughed at a White joke?

Client: What's a White joke?

Counselor: (laugh) I don't know. I suppose its a joke making fun of Whitey . . .

Anti-counselor: Sounds like manipulation to me.

Client: I've never, I don't think I've ever . . . Have you ever heard a White joke?

Anti-counselor: Not like the Black jokes.

Counselor: Well let me tell you this. Im Irish. Have you ever laughed at an Irish joke?

Anti-counselor: Watch out!

Counselor: Did you ever hear of an Irish joke?

Anti-counselor: Watch out. He's going to start equating . . .

Client: No, not really. People been telling me Polack jokes but I don't laugh at none of those things because I figure we are all a minority.

Anti-counselor: That's right!

Counselor: But what about an Irish joke? Have you ever laughed at an Irish joke?

Client: What's an Irish joke?

Counselor: Well, like I'm trying to think if I could tell you one . . .

Anti-counselor: Okay, what he is trying to do is pull you off of what you came in here for . . .

Counselor: But what I was trying to say is that sometimes I . . .

Anti-counselor: Yeah, I mean what is he talking about, jokes!

Client: Okay wait, wait, wait, he's right.

Anti-counselor: We came in here with a concern and here he is talking about jokes!

Client: He's right. We haven't talked about my problem here. Its like you know, how can I get, well how can I get to trust people?

Counselor: Yeah.

Client: I have rarely broken a promise to people, people have broken promises to me. They have told me things. Sure I'll do it and they end up not doing it. Is it just because they don't think I'm serious because I'm a Black person? Maybe I'm just a jive person, you know?

Counselor: Well, let me just really put it to you, Terry. You said it was your problem. Now do you think it is your problem or do you think that it's the problem of the Whites out there?

Anti-counselor: So that . . .

Counselor: If you think it's your problem let's just forget about your problem and let's just deal with the White folk out there.

Anti-counselor: Now I want . . .

Counslor: See what I'm saying?

Anti-counselor: Okay, now, before you answer that I want you to hear what he is saying. Okay? Now, that's a straight line approach, you know? Sock it to them! Now, are you going to listen to that?

Counselor: Terry, don't be too concerned about what he is saying, just try to deal with me.

Client: I, I, I . . . Would you say what you said again?

Counselor: Well, what I was trying to say, if you think it's your problem then we'll have to deal with your problem.

Anti-counselor: Listen to the man . . .

Counselor: In other words, if it is your problem, that you are unable to trust people, then let's deal with that.

Anti-counselor: . . . Sayin' what he wants to say . . .

Counselor: But if you think it is the White folks problem out there, then let's deal with that and forget about the problem.

Anti-counselor: Now he's liberal.

Client: Um . . . (laugh) well, so that . . . its not that I can't trust people . . . Its, I wonder . . . Now I forgot what I'm talking about. Um (pause) . . .

Anti-counselor: Make sure you really want to share that with him now.

Client: Well, he's the counselor, he's suppose to be helping me.

Anti-counselor: Yeah. Okay, I agree with that. But do you really want to share me with him? I mean wouldn't somebody else be better able to deal with this whole situation rather than somebody on that side of the tracks that doesn't know what we're all about?

Counselor: Are you getting a little uncomfortable, Terry? . . . Perhaps because I'm White in sharing some of these things with me?

Client: Um . . . not really, and it's like I said, you know, I try to be pretty open-minded about what I'm talking about. But the thing I want to know is can you really understand where I'm coming from? What kind of things I'm really dealing with?

Counselor: Try me.

Client: Okay. Like I said, most of my classes have uh . . . you get tired of being the only Black kid in classes. Well, I can't change that because I can't get more sisters and brothers on campus. Right? So the thing is I would like to know, what it is about myself that people find so funny that theycan make jokes at and not expect me to really feel bad when somebody makes a Black joke?

Counselor: Yeah, but I don't think there is anything about you that is so funny. (pause) And I think that if people laugh at you that uh . . . (pause) I don't laugh at you.

Anti-counselor: Listen to the hesitation, listen to the hesitation . . . Did that sound like it came from the heart to you? Did you hear the hesitation in that?

Client: What exactly . . . what exactly do you think my problem is? (pause) If you think I don't understand it.

Counselor: I think you understand your problem really well, I think your problem is simply ah . . . again, your problem . . . I don't think its your problem at all. I think it's the problem that you're experiencing in relating to Whites on campus and ah . . . I think ah . . . many Blacks experience the same problem.

Anti-counselor: Many Blacks experience the same problem. . .

Counselor: and I think its ah . . . something we are all going to have to ah . . . probably work through.

Anti-counselor: Does that make you feel . . . ?

Client: That was kind of a vague right there.

Anti-counselor: How bout that?

Counselor: What I mean is . . .

Anti-counselor: You don't want to be one of the crowd.

Counselor: What I mean is (pause) What I want to know is what kinds, more specificially, you experience when you relate, you know, to Whites on campus? Because I'm not really sure that it's not your problem.

Anti-counselor: We've been here five or six minutes and how much trust do we have in him? What has he done so far that can make us say that we can trust him to deal with the whole situation. You heard him hesitate. You heard him stumble around, we've heard him take the uniqueness out of the problem.

Counselor: Terry . . .

Anti-counselor: We've heard him say deal with the jokes, how much trust can we put in this man?

Counselor: Terry, why don't you ah . . . try to ah . . . eliminate (pause) Not eliminate, certainly not eliminate . . .

Anti-counselor: I'm beginning to think trust is getting less and less.

Counselor: I asked you a question and . . .

Client: Well. its like the questions you are asking don't stick in my mind as well as what he is saying to me. Its like he can relate with what I'm, you know, the thing I'm going with and you gave me a lot of stuff about how a lot of Black people are approaching the same problem. But the thing is what I want to know is how do I deal with it?

The final solution suggested by the counselor was for this client to seek out a Black counselor rather than himself. In discussing the interview afterwards, each of the three participants were asked to identify what they learned from the experience.

The counselor learned the importance of dealing with feelings, as the anti-counselor had done, and not merely the content of a counseling interview. He commented on his own sense of helplessness and frustration. While the counselor's "original strategy" was to ignore the problem, he concluded the interview inviting the problem to participate in the solution.

The client happened to be a Theater Arts major and enjoyed the unique dynamics of working with a counselor and an anti-counselor at the same time. Her alliance with the anti-counselor was illustrated in one comment by her during the interview that ". . . the questions you (counselors) ask don't stick in my head as well as what he (anti-counselor) says."

The anti-counselor found he could defeat the counselor by carefully attending to the client's feelings. The mere fact that a client has made an appointment for counseling does not necessarily mean the client is ready to give up her problem. Also, the anti-counselor learned how important it was for the counselor to deal not only with the client or with the problem but with the dependent relationship between that client and problem.

The SECOND interview matches a local male staff psychologist with an Equadorian female graduate student as the client and a Brasilian female graduate student as the anti-counselor. Notice how the anti-counselor controls the client's responses without directly attacking the counselor. Almost everything the anti-counselor says is repeated

by the client twenty seconds later. The counselor and anti-counselor pretty much ignore one another, although both use feedback from the other in speaking with the client. When the counselor focuses on specific aspects of the problem, he seems to be making headway. At one point the anti-counselor moves deliberately in front of the counselor so that he would have to uncross his legs and take a position with legs apart, which she then attacked as sexually provocative. Private communications between the anti-counselor and client in Spanish further eroded the counseling relationship. The anti-counselor's argument is that the counselor is simply trying to make the client "more like American girls" rather than trying to understand her unique cultural viewpoint. Notice how sex role differences function similar to but perhaps more powerfully than cultural differences in separating the client and counselor. Notice also how difficul. is is for the counselor to recover after his unintentional "mistake" in sitting with his legs apart. Counseling clients from another culture is almost certainly going to result in making mistakes. The trick is being able to recover gracefully after being confronted with our mistakes.

Credits: "You Have to Do Like Americans Do"
Robert Flint, Counselor
Margarita Gangotena, Client
Elizabeth Gama, Anti-counselor

Counselor: I'm Bob Flint and I'm a counselor.

Client: I'm Margarita Gangotena. I'm a counselor.

Anti-counselor: I'm Elizabeth Gama. I'm the problem.

Counselor: Well, Margarita, ah . . . How can I help you today?

Client: Well, I'm having some problems, and I'm having some difficulty studying and really understanding what I'm doing in school and so on. And I know I know enough English to be able to handle it but it just, . . . there are so many things on my mind that are bothering me. . and they told me to come here to talk with you.

Counselor: Who . . . ?

Client: The problem that I was having was that I been, you know, that I like to go out to meet men. I enjoy their company . . . but its really scary the way they approach me.

Counselor: Um mmm . . .

Client: Well, they just make me feel like an object, just a sexual object, and that's all.

Counselor: Ummmmm . . .

Anti-counselor: They treat you like dirt.

Client: Yeah, they treat me like dirt, that's it you know? And I feel divided inside. Like they don't care for me as a whole person.

Counselor: Ummmm . . . You said divided, what is the division?

Client: The division is that they just want sex. They don't want to see me as a whole person.

Anti-counselor: They just want to make love, they don't care about how you feel or what you've got up here . . .

Counselor: Um mmmmmm . . .

Client: Yeah, they don't care about me and I feel that after that they are just going to leave me there and I'm just going to feel rotten and then what are my parents going to say and you know . . . ?

Counselor: Could you tell me what you would rather have from them? How you would like a man to treat you when you go out with him?

Client: Well, its just that, especially the first time, . . . for some time,

Counselor: Um mmm . . .

Client: I like to get to know the person in a different way,

Counselor: Sure . . .

Client: . . . what their interests are, what they like, what they don't like and . . .

Counselor: Sure, sure,

Anti-counselor: . . . but, you see? They don't want that . .

Client: But they don't want that, see? They want something else and they are just too fast. And they don't give you time to like them even.

Counselor: Sure, I understand that.

Client: You understand, I don't want to go out with them but sometime I feel like I have to react like they want me to react because otherwise they won't take me out, they won't call me . . .

Counselor: I guess I understand that entirely. You feel like have to act like they want you to act.

Client: They expect me to go to bed with them you know?

Counselor: Uh huh . . .

Client: And if I don't go then they are going to reject me and then they are going to talk to other friends and say: Oh, you know, she didn't go to bed . . .

Anti-counselor: You're frigid.

Client: . . . and that I'm frigid and so on and I don't like that either, you know?

Counselor: Sure.

Anti-counselor: You're suppose to be the hot Latin American.

Counselor: So you're really kind of in a bind. You want to meet guys and be friendly with them but you feel like they make you pay for it with your body.

Client: Yeah, and there's this whole stereotype about the hot Latin American . . .

Counselor: Uh huh . . .

Client: and that makes them go even faster. And, of course, I flirt, I'm coquettish you know? I know that I'm attractive. . .

Counselor: Sure

Client: but its in a different way.

Counselor: Um m mm mm m . . .

Client: The flirting for me goes so far.

Counselor: Okay, so what is it you think you want me to help you to do? Is it that you want to learn how to find different kinds of men or how to get men to respond to you better or . . . ?

Client: I don't know, just, I want to feel at peace . . . I don't know how, just . . . There's something that's bothering me inside and I just don't know what it is.

Counselor: Before you came to this country, did you feel at peace with yourself when you were with men?

Client: Yeah.

Counselor: Could you tell me how the men reacted to you or what kind of control you felt you had that made the difference between then and now?

Client: They didn't approach me that way, it was well . . .

Anti-counselor: They respected you as a whole woman . . .

Counselor: They respected you. . .

Client: Yeah, they respected me.

Counselor: How did they show that they respected you?

Client: Oh, the way they talk with me, how they got interested in me . . .

Counselor: Could you tell me some details of what that's like in your country?

Anti-counselor: You know what he is trying to do? He is going to try to get everything out of you and then convince you that you have to be the way Americans do and just screw around . . .

Counselor: Well, I'm just thinking that you . . . I don't understand much about your country . . . What you have been used to . . .

Anti-counselor: . . . and you know what will happen when you go back home.

Counselor: So I need to find out first of all what you have been used to and what pleases you and then I can help you learn how to get men to respond to you in that same way here. It is not necessary, you see, that you do respond as they demand. It is perfectly possible, and I guess you have to take this kind of on faith . . . this is, I might say, a problem not just foreign girls have but American girls have this problem too.

Client: No, you know, they don't have that problem. They seem to enjoy that type of thing and they don't seem to have a problem with it.

Counselor: I don't want to argue about that. What we want to do is deal with your problem.

Client: That's right.

Counselor: And I guess I need to understand . . . I'm asking you to understand, that there are ways that you can be not a helpless person in a relationship. And maybe I can help you a little bit learn how to be not helpless. Does that sound useful?

Anti-counselor: No way, unless you go to bed with them . . .

Counselor: You look kinda dubious, you know?

Client: Well, it seems that the only way that to get it to work, is to go to bed with them and that's

Anti-counselor: (anti-counselor speaks to the client in Spanish)

Client: . . . and it just reminds me of the things of how it is at home. . . if a woman goes to bed with a man without being married you know that's the end . . .

Counselor: Sure,

Client: She's a prostitute, and its really hard, and I can see that . . . I cannot define the feelings what they are, I mean, I don't know and its just . . .

Counselor: Let me ask a question, Margarita. Let me ask a question. Are you saying that you have an anxiety -- you're uncomfortable when you are around an American man in any kind of relationship?

Client: Oh . . .

Counslor: Do you sort of feel like he has his eye on you sexually?

Client: Yeah, I feel like that is what is coming so I cannot relax. I have to be on guard.

Counselor: Okay, I better ask you another question then. How comfortable are you with me? Should . . . maybe I'm not the right person to work with you, . . . because I'm an American man.

Client: So far you're okay, . . . because you are far enough.

Counselor: Okay, so it's not every relationship you're into with a man.

Client: No.

Counselor: But in this then . . . you are comfortable. I want to make sure of that because if you're not comfortable with me there is no point in us trying to work together.

Client: Well, so far I am. I am comfortable.

Counselor: Okay, I'm glad to know that cuz I can reassure you that . . .

Anti-counselor: He wants to convince you to go around and to sleep around with all men . . . did you know that?

Counselor: . . . I couldn't deny that, but my interest is in helping you be the person that you could be. And make you feel good about yourself. Now maybe we could focus for a while less on what happens and more on how you do feel about yourself.

Anti-counselor: (speaks to client in Spanish)

Client: You just give me the feeling that you're exactly like these other men too, you know? The way you are sitting you know?

Anti-counselor: Look at that.

Client: . . . your legs open like that and facing me.

Counselor: I don't understand that. Tell me what that means.

Client: Well . . .

Counselor: What should I be doing? To make you feel better.

Client: Well, cross your legs.

Counselor: Cross my legs? For a man to sit with his legs open is a bad . . .?

Client: Well, that means that they want sex.

Counselor: Ah, (laugh) I didn't know that. I guess we've both got some learning to do about one another's cultures.

Client: Yeah, you see this thing, these things for me are very intense for me right now because I just came. I've been here for only about a month.

Counselor: Would you feel better if I got back behind the desk and we sort of had that between us?

Client: No, then you remind me of my father.

Counselor: Okay, I don't want to do that (laugh). Okay, is this more comfortable?

Client: Yeah it is.

Counselor: Okay (pause)

Client: Then you make me feel like you are rejecting me. You are not rejecting me?

Counselor: I'm in a box here. On the one hand I want to do the things that will make you comfortable and on the other I don't want to get too distant and make you feel like I'm rejecting you.

Anti-counselor: He's manipulating you little by little till he gets to a point that he's going to say that you got to be just like American girls. That's the best way.

Counselor: How do you feel now as opposed to when you came in?

Client: Well I'm kind of feeling uncomfortable. It was okay for a while and now I feel like, I don't know, . . . I feel like I want to go.

The second interview ends as the counselor is scrambling unsuccessfully to regain control of the interview and the client is ready to leave. In discussing the interview afterwards, each of the three participants were again asked what they learned fromthe experience.

The counselor gained insight into a bias towards foreign students as "more vulnerable and fragile than Americans," which caused him to disregard some of the basic rules in good counseling. On reviewing his videotape he commented on his need to do a good job and to "help" the client in some immediate and obvious way.

The anti-counselor described herself as the personalized, hidden self out in the open exposing all the contradictions, value conflicts, fears, expectations that are not supposed to come out. She saw herself as "completing" the client by bringing out the client's fear of changing, growing or facing up to herself and her culture.

The THIRD interview matched a Brasilian female counselor with an American male client and another American male anti-counselor. The video simulates a counseling interview, taking place in Brasil where a U. S. male is seeking help from a Brasilian female counselor on adjustment to the sexual mores of Brasilian women. Notice how, in contrast to the first two interviews, the anti-counselor interacts freely with both the counselor and client, attempting to distract the counselor with side comments intended to have a shock effect on the counselor. Notice also, how remaining genteel and polite, the client acknowledges with enthusiasm the gross and obscene interpretations by the anti-counselor. In spite of these distractions you will see the counselor maintain her cool. The anti-counselor becomes more and more desperate in his attempts to distract the counselor even to the point of standing between the client and counselor, blowing smoke in the counselor's face, until finally the anti-counselor alienates the client also. Finally, the client dis-associates himself from the anti-counselor and appears ready to follow up on the counselor's suggestions. As the interview came to an end, the counselor had led the client to take responsibility fo his own problem much more effectively than if the counselor had attempted to solve his problem herself.

Credits: "We're Horney"
Elizabeth Gama, Counselor
Lloyd Cripe, Client
Richard Hilger

Counselor: I'm Beth Gama, and I'll be playing the counselor's role.

Client: I'm Lloyd Cripe and I'll be playing the counselee's role.

Anti-counselor: I'm Dick Hilger and I'll be playing the problem.

Counselor: I'm Beth, and I'm the counselor. You say you want to talk about something that's bothering you?

Anti-counselor: (Laugh) I'll say.

Client: Yeah,

Anti-counselor: We've got a problem.

Client: My name's Lloyd. And this is my problem here.

Anti-cpunselor: Hi.

Counselor: Hi.

Client: I just don't know where to really begin but I guess I'll just tell you what I'm doing here in Brazil. I've been here now for two months. I'll be here for a total of three and a half months.

Counselor: Oh.

Client: And I'm here on a scholarship studying Portuguese. And, well . . . I'll guess I'll just try to . . . Do you want to explain what you are all about since you're the problem?

Anti-counselor: Sure . . . we're horny! (laugh)

Counselor: That's . . .

Anti-counselor: Since we've been down in this country I've never seen so many teasers before in my life (laugh). Remember the one you met in the swimming pool the other day (laugh)?

Client: I guess he's pretty well explained it, but what it amounts to is ah . . . I study all day and of course in the evenings I want to take a break and do something fun and so I've been visiting some of your night spots and I find a lot of beautiful women down here . . . they're really n[illegible]. So we have a few drinks and we talk, maybe we go to the theatre o[illegible]omething and we go home up to my apartment and I start making some passes toward them because they are giving me all these come on signs you see . . .

Counselor: Oh . . .

Client: . . . and as soon as I start making these passes they get scared and they either split or break down and start crying and I just don't understand it.

Anti-counselor: Crazy broads. (laugh) What it amounts to is, look, . . . They spend his money, have his fun and then they leave him out in the cold. I mean, now come on, this isn't natural.

Client: See, and I'm starting to feel like I'm just some sort of a really gross person -- like I'm ah . . .

Counselor: You're saying you feel like you're getting double messages from the girls and you don't know which is the real message and ah . . . where you're coming wrong.

Client: That's right.

Anti-counselor: See, that's what his problem is down here, that he is honest.

Counselor: Um mmmm . . .

Anti-counselor: He does what he feels he should do . . . he is just an honest man, and now he is coming to all these double standards that really don't seem to make any sense, if you're speaking naturalistically. They don't make any sense. They are some kind of Victorian principles that have been set up that people seem to be following and they don't know why. And when they are faced with it they break down and they cry.

Client: See, this guy makes a lot of sense to me . . . that's why I apparently have him as a problem.

Anti-counselor: We have fun don't we? (laugh) In our misery?

Counselor: Have you ever talked to the girls about these double messages you are getting and . . . ?

Client: I tried a few times. They seemed to be so upset that they don't want to talk. They just want to split and go home. But I did talk to one girl and she said I don't understand ah. . . what is going on down here. Apparently I don't understand the customs or the values or something.

Counselor: Ummmm . . .

Client: It's so unnatural to me . . . it is so different, I don't know whether I can understand it.

Counselor: Yeah, its quite different from America. I've been to America and the whole approach to male/female relationship there is different and . . .

Anti-counselor: Why don't you explain to us the value of virginity? Try that. Isn't that a winner? (laugh)

Client: Apparently there is some value on that type of thing here. I don't know . . .

Anti-counselor: Why, what do you get from it?

Counselor: Why don't you explain to me your perception of how virginity is seen here? Maybe I can clarify it for you.

Client: Yeah, it seems to me like ah . . .

Anti-counselor: Everybody's got a bank vault in their pants (laugh) and no combination!

Client: Yeah, this guy just really makes so much sense to me that its hard to . . .

Anti-counselor: Well, all we want to do is have a little fun. We're not trying to hurt anybody. We're just trying to enjoy life.

Client: You said you'd been in the United States . . .

Counselor: The United States, yeah.

Client: Did you have this conflict?

Counselor: Well, I had this same kind of conflict in the States and ah . . . right now I feel um . . . I guess some of the problems that Brazilian girls have fought in trying to solve that problem.

Anti-counselor: (moves over to stand between the client and counselor)

Client: I'm having a hard time hearing you. It seems that my problem is getting in the way.

Counselor: What happens is that the way that girls and the guys themselves see virginity in sexual mores is different and that . . .

Client: That's obvious.

Counselor: Yeah, it's not necessarily something that the girls should keep till they get married but ah . . .

Anti-counselor: Isn't it something that's been pumped into them by religion? This is a Catholic country . . . now look at Catholicism look where it's going. They're even changing all the time. What's the value of it? I mean what's the point?

Counselor: Well the point of the whole cultural pressure . . . and the girls have the same conflict to make a decision, to decide what the principles and their own values . . .

Anti-counselor: Here now is what I think. I think if you start changing values . . .

Counselor: Can you let me talk to him for a while?

Anti-counselor: Okay, I want to talk to you for a while. See, I think you are all mixed up.

Counselor: I'd like to talk to him.

Anti-counselor: All right, you go ahead.

Counselor: The way that it seems to me that you are saying that if sex could stand for just sex and the way the women see sex as a communication of respect and affection and admiration not just the physical exchanging . . .

Anti-counselor: Yeah, but its all based on this Catholicism -- its all this Catholic tradition. It doesn't seem to make any sense right?

Counselor: Yeah but see . . .

Anti-counselor: Its just a silly old standard that people, if they go against them or if they try to and they think they shouldn't, they break down and cry because they don't understand it. This is the whole history of Catholicism, we've talked about this before.

Counselor: But they don't have to deal only with themselves, they have to deal with the whole culture, and the whole society pressure, that's what I want . . .

Anti-counselor: That's what I'm getting at now, is the society pressure . . .

Counselor: You have to build a relationship with the girls first.

Client: Well, I thought I had, you know? I took this one girl out three times. Three nights and we had a pretty nice relationship going but . . .

Anti-counselor: Spent a lot of money (whistle) . . .

Client: But when it comes to any serious stuff its just . . .

Anti-counselor: Boy . . . !

Counselor: How did she feel? Did she see it as a nice relationship though?

Client: Well, she was sure acting happy and was flirtatious.

Anti-counselor: and all those other things . . . She was all for it.

Counselor: Well the Brazilian woman is much more expressive than the American woman.

Client: Yeah, and its that stuff I tune into I guess.

Counselor: If she looks flirtatious or if she looks affectionate it is not necessarily passes . . . I had the same kind of conflicts in the States in which I just express myself or tell somebody that I like them and they thought it was passes. How are you feeling? Do you understand what I'm talking about?

Client: Well, I hear what you are saying and I, and I . . . I guess it looks to me like we have a sort of unresolvable . . .

Anti-counselor: Know what she is saying?

Client: . . . conflict of values of . . . we're coming from two different places. I hear what you are saying . . . I don't believe it . . . I don't buy it for myself . . .

Counselor: Yes, I can understand that.

Anti-counselor: . . . but I would like to resolve the thing. This problem here is bugging me to death, you can see that he is pretty . . .

Counselor: Yeah.

Client: . . . he's pretty strong.

Anti-counselor: Well, we get along pretty well don't we?

Client: Yeah, I like you, you make sense to me. But ah . . .

Anti-counselor: We just come from different places.

Counselor: Could you, could you for a while, um . . . place yourself as being a Brazilian in a Brazilian culture? . . . and see all the society's pressures on that.

Client: I guess I'm at a point . . . yeah I think I can do that. I think I've done that . . . but at a point where if I'm going to resolve the problem . . . if I'm going to get rid of him . . .

Counselor: How do you want to resolve the problem? Could you clarify that to me?

Client: I don't know. I don't know what the alternatives are, really. I'm ah . . . I suppose I could just wait and go back home and forget it . . .

Counselor: Um mmm . . .

Client: Or I could keep on doing what I've been doing and getting in all kinds of trouble with these women. Aaaah . . . Those are two alternatives but they both of them make me uncomfortable because I like to have good relationships with these girls. They're really nice. They're fun to be around and ah . . . I would like, I don't know. . .

Counselor: Do you see sex as an essential part of that relationship? By that I mean, being able to date a girl and, after two or three dates, go to bed with her?

Anti-counselor: Not necessarily, but if it seems the natural thing to do why should it be taboo? Which it seems to be. See, now you're a very nice lady and I think we understand you very well.

Counselor: Uh huh . . .

Anti-counselor: Then, as you say, it's a cultural difference and . . .

Counselor: Yes.

Anti-counselor: . . . you have your style and we have ours and I guess that's just the way it is.

Counselor: But I guess what we have to try and do here is not necessarily to break a cultural taboo, as you say. I agree with you. Because you two won't be able to do that . . . That's a movement, its changing little by little. Some time ago girls would have to be virgins till they got married.

Anti-counselor: Yeah.

Counselor: Now its changing. The whole sexual aspect of relationships is changing . . . and it has changed to the point that I even myself see it, is that sex is an expression of a relationship . . .

Client: You know, she's startin to make some sense to me .

Anti-counselor: She is? All right, go on.

Client: In other words, you're saying that you're not necessarily buying the idea maybe these girls are a little too flirtatious and they do have the old system that they're going by.

Counselor: Yes.

Client: Eventually it is going to change. Maybe I just need to consider a different type of relationship while I'm here . . .

Counselor: Yes.

Client: . . . and given enough time the thing is going to resolve itself.

Anti-counselor: You're going to be a homey man.

Anti-counselor: Given enough time the values will be changing . . . and I think that the way that you came out and the way that you are trying to resolve the problem is . . . very rational and very reasonable way.

Anti-counselor: Lock yourself up in a room for the rest of the time. (laugh)

Counselor: It seems to me that what you are saying is that you want to be able to relate those people, have a good time, enjoy yourself. ah . . . have good relationships with the girls . . .

Client: But, you see, one real serious problem I seem to have is . . . we've talked about it . . .

Anti-counselor: Ummmm . . .

Client: Is, in a sense, your culture is asking me to change. They don't want to do any of the changing. These girls I go out with, in a sense, they are demanding that I change. I can't be me, I can't be my culture.

Anti-counselor: That's a lot of bullshit!

Client: Why do I have to do all the changing? Why can't we have a compromise of some sort?

Anti-counselor: Why should he be forced into these Victorian standards? That he doesn't see as natural?

The interview ends with the client acknowledging the benefits of counseling and the anti-counselor accepting his temporary failure. The participants were again asked to comment on what they learned from this experience.

The counselor spoke of the need to deal with cultural differences, values, expectations and pressures to maintain communications with the client. She spoke of having to be in two cultures at the same time, understanding where the client was coming from but also being able to provide him with a better alternative. She found the anti-counselor useful in providing her direct insight into the client's real feelings.

The client mentioned how helpful it was for him to have the problem objectified in his partner. This helped him lay the problem out and still be himself as he wanted to be, to look at the problem more objectively from an outside point of view. Many of the things that happen more "abstractly" and "symbolically" in counseling are concrete and obvious in the role played interaction of the triad.

The anti-counselor commented on insights not only about human response but on reasons why the counselor and client would respond as they do. The anti-counselor allows a counselor and client to cut through pretense and the defenses which both have erected against the other with immediate and obvious practical consequences for accurate communication.

The FOURTH and last interview matches a local male counselor with a Chinese male client and a Chinese female anti-counselor. I discovered later that the client had not participated in any counseling interview prior to this videotaping so that much of his hesitancy in the videotape reflected his genuine feelings of uncertainty toward counseling itself. The anti-counselor takes a dominant matriarchial role early in this interview attacking both the client and the counselor in turn. Notice how she condemns the client's weakness in being there at all rather than solving his own problems in the mode of his cultural traditions. Notice her very impolite and direct confronting approach in contrast to the polite and indirect way the client expresses himself. The counselor did not become defensive, although under severe attack especially at one point when he failed to recognize the client as being Chinese. At one point the anti-counselor also used Cantonese to communicate with the client without the counselor knowing what they were saying. At times the client is almost a spectator to the struggle between counselor and anti-counselor. The counselor chose to admit his ignorance of the Chinese culture while emphasizing his willingness to learn and ultimately <u>try</u> to help the client.

Credits: "Why Complain About It"
Jordan Rich, Counselor
Yun Ming Sung, Client
Fanny Cheung, Anti-counselor

Counselor: I'm Jordan Rich. I'm the counselor.

Anti-counselor: I'm Fanny Cheung. I'm the problem.

Client: I'm Yun Ming Sung. I'm the counselee.

Counselor: I'm glad you came here today. My name is Jordan Rich.

Client: Hi.

Counselor: And your name please?

Client: Yun Ming Sung.

Counselor: Yun Ming Sung. And how shall I call you?

Client: Ah, just call me Sung.

Counselor: Sung. Thank you. And what is your name?

Anti-counselor: Fanny Cheung.

Counselor: Fanny Cheung. Can I call you Fanny?

Anti-counselor: Sure.

Counselor: Why did you come here today? Can you tell me something about what concerns you?

Client: Um . . . I come . . .

Anti-counselor: What's the use of coming anyway?

Client: I don't know how to put it, this . . .

Counselor: Um huh . . . it's difficult to talk about?

Anti-counselor: He probably won't understand.

Client: I don't know what to say.

Counselor: I guess in a way you are thinking what good does it do me right now. Whatever I say is going to be kind of confusing for him.

Client: Yeah, yeah.

Counselor: Why don't you try and tell me something of what concerns you and let's see if I can try to understand?

Anti-counselor: It's too complicated. (pause)

Client: Perhaps it isn't.

Counselor: Well,

Client: I have a fiancee in Michigan and we have been separated for quite a long time and we don't have much times to meet. You see, she is doing graduate work there and it will take her four years to finish her degree. And it will take me two years to finish my degree.

Anti-counselor: What can you do about it?

Client: I don't know.

Counselor: And so you are concerned about the fact that you have been separated for so long and are going to be separated for so long?

Client: Yeah, it is not . . . just a . . . separation, whenever we meet, I mean, it is so hectic. It is, I mean we took some kind of plane or bus or . . . and, I mean, it is running around to all kinds of places with her and it is just hectic. I mean, we haven't got much time to speak and . . .

Counselor: So it seems to me, that what you are saying that even when you do get together, those infrequent times when you can get together, even those times don't seem to be such happy times.

Client: Exactly, you see (pause) what happens at first when we get together ah . . . it is usually on some kind of vacation. We have ten days or twelve days and we have exams coming up and we are under all kinds of pressure, . . .

Counselor: All kinds of pressure . . .

Anti-counselor: You chose to be in graduate school. Since you chose to be in graduate school, so why complain about it?

Client: Yeah, I know about it and she knows about it as well, but, I mean that . . . we don't know that it is going to turn out like that.

Counselor: Um huh, . . . You don't deny the fact that you put these pressures on yourself. You accept that.

Client: Yeah, yeah.

Counselor: But at this point you're saying, My God, I didn't think that when I was taking these responsibilities on myself that it would lead to this.

Client: And moreover when you are in graduate school you have all kinds of pressure on you that you have to pass this prelim and that and ah . . .

Anti-counselor: School is more important than love affairs.

Client: That's what they think, but . . .

Anti-counselor: Your parents, won't want you to lose yourself over a love affair and give up your work.

Counselor: I guess . . . is that a concern what she seems to be saying . . .? Is what's more important to you at this point your graduate school or your love for you r fiancee? I wonder if it has gotten to that point. Have you ever considered cutting off your graduate work or becoming disengaged, or breaking your engagement with your fiancee?

Anti-counselor: How does he know, he isn't from our culture.

Client: You see, it doesn't work that way for us.

Counselor: Tell me about it would you please, because I'm really, . . . don't know too much about . . . (pause) What culture are you from, what country are you from?

Client: I come from Hong Kong, maybe I'm Chinese . . .

Anti-counselor: See, he doesn't even know what culture we are from so how can he help us? (pause)

Counselor: That makes you think a little bit doesn't it . . . (pause) how can I help you?

Client: Ah, I don't know, I mean . . .

Anti-counselor: You don't even know how you can help us?

Counselor: Does that make you think so?

Client: Ah, well let me see if I can get it across to you. You see for us, . . . things like degree and your grades and so on, they are extremely important.

Counselor: Um mmm . . .

Client: I mean, the society . . . Now our family and so on they regard it as important, extremely so . . .

Counselor: Um huh . . .

Anti-counselor: And you are worried about your grades now?

Client: Yeah, I guess so.

Counselor: I can understand what you are saying, how important it is to you. I'm a graduate student myself working on a degree and I know very clearly how important it is to me, both for myself and as a reflection of my family, and the kind of hope and aspiration I have for myself. I have a deep appreciation of what you are saying of how significant it is to you.

Anti-counselor: So he has the problem himself too, so how can he help you?

Client: Maybe he has solutions to that . . . Do you?

Counselor: Okay, let's go back here. I have a solution for myself, I think. I have been able to resolve that issue in my own mind. What I don't have is a solution for you. But what I think what we might be able to do is work toward some kind of a solution. What we might do at this point is try to better understand what is involved with your relationship with your fiancee.

Anti-counselor: He doesn't know what he is talking about.

Client: You mean . . . what do you mean, what is involved?

Counselor: I am wondering right now if you have made a definite commitment toward marrying this woman. (pause)

Client: More or less, more or less, yes. You see for us an engagement for us is something very serious. I mean you won't get engaged with a girl unless . . .

Counselor: Unless you have definitely decided its a commitment.

Anti-counselor: (speaks to client in Chinese)

Client: How will you know?

Anti-counselor: (speaks again to client in Chinese)

Client: You mean . . . (pause) you mean he doesn't know we are . . . what situation I'm in?

Counselor: I would just like to know what you are saying to him at this point.

Anti-counselor: You feel that you didn't understand him.

Counselor: That's what you are saying to him. to him to Sung?

Anti-counselor: I was saying that since you are not from our culture that you are no use to him.

Counselor: Um huh, I think that's right at this point I don't know what it means yet. But what I would like to do is develop an appreciation and an understanding so that I am in a position to help Sung.

Anti-counselor: I think that you are getting frustrated.

Counselor: Not yet, I could. (pause) Could you tell me, you see you're right I really don't know a great deal about your culture at all and in order to help you I really have to have more of an appreciation of it.

Client: You see the problem is that engagement is important and my family is important and your degree is important as well.

Counselor: So with so many things coming at the same time that are so important and you feel that you have to make choices between them and leave out some of them?

Client: Ummmm . . .

Anti-counselor: You want to have everything.

Client: You see it will take me something like one and a half years to finish my degree, I mean speaking on the optimistic side.

Counselor: Um mmm . . .

Client: I mean, that we are engaged, we have the understanding that, I mean, that we have to wait for some time. Because both of us want to get our degrees.

Counselor: Right.

Client: I mean right now I am not confident that I am going to hack it. (pause) I mean I have one more prelim to go through and there is this thesis thing . . . and I haven't any idea of what on earth it is going to be. (pause)

Counselor: So that it is really at a point right now where you are saying, can I make school. It is a question of breaking, in relation to your fiancee, breaking a strong important value that you have of being . . . of fidelity to her and it is also a question right now can I make it in school, can I fulfill my obligations to my family and to everyone else who put me here and to myself?

Anti-counselor: Just because you have the pressure from all your school work that all these anxieties, nothing else, it's just trivial . . .

Client: That's true, but how do I get rid of that?

Counselor: Yeah, you are saying yeah, she might be right. The problem might be right in saying that, but what good does it do me?

Client: Yeah, yeah.

Counselor: By just taking that stand. Okay, I might be nervous I might be under pressure but my God, what do I do with her at this point?

Client: Yeah.

Counselor: Okay. (pause) Let me take a look at that. (pause) What sometimes is good for me, you know, to try to understand sometimes where my pressure is coming from. Like, I'm in a similar position as you are right now worrying about prelims, about a thesis . . . and I have a family . . . at least have a family right now and I have a great deal of pressure from that. Sometimes it helps me if I can somehow take a look at some of those pressures and where they're coming from and view each one of them and try to make sense out of them. I wonder if that's a kind of thing that you and I can spend some time doing in the future which I believe would be helpful for you?

Anti-counselor: That will take up too much of your time, you don't even have time to do your studying. (pause)

Counselor: Yes it would be a commitment of time I believe. It would be a commitment of time, but from my standpoint the thing I would like you to make a decision about, is this time commitment worth the effort compared to what the benefits might be from it.

Anti-counselor: So much of an effort . . . so cold and you have to go outside.

Counselor: Seems to be pretty feeble kinds of excuses for not confronting important issues in your life. (pause)

Client: Yeah, I guess I could come to you and we could talk about it but what good does that do to me?

Counselor: What good? We can attempt, if I understand what you're saying, is that you want a solution to this problem?

Client: Yeah.

Counselor: Okay, now all I know at this point is that there are two serious concerns that you have in life. I would say that we could work towards a solution so that you would feel much more comfortable with both of those, if necessary, to make some choices and feel fairly comfortable with those choices. But that would take time and would take some effort. . .

Anti-counselor: It is just empty talk. He has been talking about that all along and he doesn't offer you anything. What's the use of talking about them?

Client: How do you know?

Anti-counselor: . . . has been talking about giving you some solutions all session and what does he come up with now?

Counselor: Sung, do you think you can solve some of your problems by working with other people? Sometimes it is more helpful to work with another person to solve a problem.

Client: Yeah, sometimes it does . . . provided, I mean . . . provided that that person has a sympathetic understanding of the problem.

Counselor: Um mmm . . . And at this point what I would assume is that you don't know yet whether I would have a sympathetic understanding of the problem or not.

Anti-counselor: It doesn't seem like he has.

Counselor: Okay, I would agree with that statement at this point, that I don't completely have a sympathetic understanding. At this point what I want to do . . .

Anti-counselor: How can he help you?

Counselor: . . . excuse me, What I want to do is move towards a goal of trying to get a sympathetic understanding. I don't want to be brazen to say that I understand everything completely at this point.

The interview ends with the counselor admitting his ignorance but also emphasizing his willingness to help in any way he could. The participants were asked about any insights they gained through participating in this interview.

The counselor mentioned difficulty in being empathic with a client from another culture. He felt inadequate in knowing the cues for how culture variables would affect client responses. He mentioned the sense of relief when the session was over in contrast with the tension of having to match both a client and an anti-counselor from another culture.

The client spoke of his difficulty in dealing with personal problems with a stranger, even though the interview was role played. He spoke of the many cues, hints, understatements or appropriate omissions that would be used in communicating with another Chinese but which could not be relied on in this cross-cultural interview. Working with a non-Chinese counselor required him to make himself painfully clear in a way that tended to distort the meaning of what he was trying to say. He appreciated the counselor's candor in admitting his ignorance but felt closer to the problem at the end of the interview.

The anti-counselor was trying to intensify the client's anxiety and fortify the cultural barriers to communication. She recognized the counselor's uncomfortableness at his ignorance of Chinese culture and his need to be of immediate help in some demonstrable way. She saw how the problem can intensify the underlying concerns of both client and counselor, creating road blocks that have to be dealt with to make counseling successful.

Conclusion

These four videotapes all represented initial interviews. The model has proven more effective when used in class allowing participants to videotape a series of interviews with the same or different client/anti-counselor teams.

This allows the counselor an opportunity to correct their mistakes and overcome their initial fear of confronting an anti-counselor. I have also modified the model to allow client, counselor and anti-counselor a ten minute de-briefing session immediately following the simulated interview where each participant goes out of role and shares his or her feelings about one another. This de-briefing session is also videotaped and has proven to be as useful for later viewing by the class as the interview itself.

The approach used by this model is limited to simulated counseling interviews for the purposes of training counselors and is not recommended for actual therapy. It is also not an example of successful cross-cultural counseling and, in fact, is more interested in helping counselors learn from their failure in the simulated interviews. There are a number of models being used for therapy that involve three persons, such as conjoint family therapy, or therapy with co-counselors, and therapy where the client brings a friend with him or her into the interview. This model differs from those alternatives in the unique characteristics of the anti-counselor. There are other approaches in Gestalt therapy or psychodrama which resemble this simulation of a cross-cultural interview. Each of these theoretical positions have contributed to this model but are significantly different.

This training model seems to offer a number of advantages over alternative training approaches. It provides an opportunity for persons from different cultures under controlled conditions to accomplish a training goal they all need and want. As a simulated interview, it offers greater safety to demonstrate strong feelings and provide direct feedback. Separating the roles of client and anticounselor makes the problem less diffuse and abstract to counselor trainees. The anti-counselor models and encourages negative feedback to the counselor to clarify resistance. Inappropriate counselor intervention is immediately apparent in feedback from the anti-counselor. The model is non-theoretical, calling attention to good counseling without first requiring a theoretical knowledge of why a particular approach is good. The members of another culture become resource persons for learning to counsel persons from those same culture, without depending on expert outsiders. If the target audience has helped train their own counselors, they have more invested in the success of those counselors working among them. In the balance of power between counselor and anti-counselor, the trainees are reminded how ultimately the determination for success or failure lies with the client and not the counselor.

In further developing this training model, we are experimenting with triads where the third person again from the client's culture becomes a "pro-counselor" attempting to make the counseling interview more successful and help the counselor. An extension of these two approaches would be to have both an anti-counselor and a pro-counselor present in a

quartet of four people simulating the complexities of a cross-cultural interview. While these approaches have been tried, they are still being developed and have not yet demonstrated their being more efficient than the anti-counselor triad in cross-cultural training. The basic micro-counseling model that uses videotape in training counselors was developed by Norman Kagan at Michigan State and later by Alan Ivey at the University of Massachusetts videotaping dyads and debriefing the participants as the dyadic interview is viewed later. Micro-counseling has clearly demonstrated its usefulness as a training mode and this further variant of micro-counseling is hoping to build on that technique.

The triad model has been used both for pre-service classes in counseling and in-service training of practicing counselors from situations as diverse as training prisoners as client-anti-counselor teams to work with social workers to training Asian-American counselors to work with counter-culture transients. In each case the counselor, is taught to recognize unique aspects of the client's culture and the counselor's own cultural bias. By intensifying the obvious difficulties of counseling through both a client and anti-counselor from another culture, the counselor expands his own capacity for flexibility in difficult situations. While the model emphasizes training of mental health professionals in cross-cultural skills, the emphasis is on training any counselor to work more effectively whether or not that counselor sees himself as working in a cross-cultural situation. Culture is only a label for one of the many sources of resistance facing counselors.

IS THE TRIAD MODEL CULTURALLY BIASED IN ITS BASIC ASSUMPTIONS?

The model perhaps shares the same favorite biases that define counseling as a process. In the demonstration videotape the model seems oriented toward cultures that allow direct confrontation, are more verbal in their expression, and where participants are not self-conscious about simulating a counseling interview. The model does also allow for <u>indirect</u> confrontation or expression and non-verbal expressions of resistance however to maintain a client/anti-counselor coalition against the counselor.

THE ROLE OF THE COUNSELOR SEEMS TO PUNISHING THAT IT MIGHT PREVENT LEARNING

It is important for the counselor to get positive as well as negative feedback on behaviors. I usually videotape a 10 minute debriefing of the three roles by one another at the end of each simulated interview where the client and anti-counselor go out of role and give a balance of positive as well as negative feedback to the counselor. Actually, the anti-counselor should be just as vulnerable as the counselor although in practice the counselor usually seems to be more vulnerable. The counselor can learn by losing the interview and making mistakes as long as the simulated context is sufficiently supporting that the counselor doesn't take the attack personally. As a result of several interviews counselors tend to become less defensive in applying their counseling skills.

HOW DO YOU DEFINE THE ROLE OF THE ANTI-COUNSELOR?

I let the anticounselors define their own role within the culture they share with the client. If the anti-counselor becomes less authentic, the client will move toward the counselor and weaken the client/anti-counselor coalition. Each problem within each culture requires a separate definition and by letting the anti-counselors define themselves we are able to learn more about the problem in that unique context.

WOULD THE TRIAD MODEL APPLY TO COUNSELING CLIENTS FROM THE SAME CULTURE ALSO?

If we include affiliations of sex, age, life style, socio-economic position as well as ethnicity and nationality in the definitions of culture, most counseling interviews are, more or less, cross-cultural. The values of the counselor will not agree exactly with those of the client. The more difference there is, however, the more difficulty we can expect in exact communication. The triad model seems to work best when the client/anti-counselor team are as close as possible and the counselor as far away from those two as possible, leaving a considerable communication gap in the counseling relationship. The model can be used in triads with more subtle differences between the counselor and client also however.

IS THE TRIAD

IS THE TRIAD MODEL SOMETHING YOU DEVELOPED YOURSELF?

I developed the notion of an anti-counselor in a three-way simulated counseling interview to provide immediate feedback and personify the role of the problem in a counseling interview, The design reflects elements from psychodrama, Gestalt, and microcounseling procedures, but the notion of an anti-counselor is unique to the triad model.